

Tormood Excommunication.

BEING THE

LECTURE and DISCOURSE

Going before, And the

AFTERNOON SERMON

Following after ; With the

Action of Excommunication

Itself, Pronounced at

T O R W O O D,

SEPTEMBER 1680. upon

King C H A R L E S II.

JAMES Duke of YORK,	JOHN Duke of Rothes,
JAMES Duke of Monmouth,	Sir George Mackenzie K. Adv.
JOHN Duke of Lauderdale,	Thomas Dalzeel of Bins.

By that faithful Minister and Martyr of Jesus Christ,
Mr. *DONALD CARGILL.*

Never (except the Action itself) before published.

I. TIM. i. 20. *Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.*

Printed in the YEAR M DCC XLI.



THE
LECTURE
BEFORE

The Excommunication.

EZEK. xxi. 25, 26, 27. *And thou profane, wicked Prince of Israel, whose Day is come, when Iniquity shall have an End. Thus saith the Lord God, Remove the Diadem, and take off the Crown; this shall not be the same: Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more; until he come whose Right it is, and I will give it him.*

I. **N**OW hear a Word from it before we speak, and now do not take Prejudice, I say, do not take Prejudice at us before you hear us speak. 1. God is Judge of the whole World, and this Word gives us Assurance thereof; I say, this Word gives Assurance to all Men, that God is Judge of all: He will judge Oppression; if he will not relieve the Oppressed, I doubt not but he will reward Oppressors. 2. God is a righteous Judge, he will not suffer the Wicked to pass away unpunished. Now ye have heard that this Word gives us Assurance that there is a Deity, A righteous Judge; the Word shews us this: The

Lord knows whether they may be rightly applied to some or not. The Words imply this, that the Lord is about to make a great Change. We will say this one Word, the Lord is tried of many, and he knows whom to put in their Place, he will give them their Leave: But he is about to make a great Change, and where he makes a great Change, he will take away Kings, he will take away Nobles, he will take away Princes, and he will lay waste many fair Buildings. Ye may say, Why will he make this great Change? If it were no more but because Men have taken away his Authority he will do it. Now he is saying to *Britain*, Who rules here? E're it be long he will make them know who rules in *Britain*. But now, in this you see what comes of it; it is not a Comedy, but a Tragedy; I say there is a great One fallen; *And thou profane, wicked Prince of Israel*: In their Profaniry and Wickedness you may easily cast their Horoscope. Now there is a great One fallen: It must not be an ordinary Death, or ordinary Fall; it would be too small a Token of God's Displeasure; he must stigmatize with more than ordinary Brands. Now the first Thing we see then is this, There is a great One fallen: The Lord is saying, *And thou profane, wicked Prince of Israel, whose Day is come*: The Day is come, would the Lord say; Come, you must Tyrannize no longer, you must live voluptuously no longer. O dreadful Wo, *Whose Day is come*! Now must he leave all his Pleasures, now must he leave his Court, now must he leave all his Voluptuousness, now must he leave all his Dishes. But we may say that Word, The wicked, the most voluptuous that ever lived, their Day is coming. But great Wickedness hastens, and helps forward their Day, whose Day is coming, when Iniquity shall have an End. Would the Lord say, I will shorten their voluptuous Living, I will shorten their Reigning, I will shorten their Pleasure. O if they knew what is coming among them, when Iniquity shall have an End: O blessed shall we count that Day when Sin and Iniquity shall have an End and fall: We are perswaded that this Joy

is allowed devote Souls ; in Scripture, when Iniquity shall fall, there shall be no more sinful and iniquious Laws ; when the sinful Lawgivers shall fall, and God shall arise, Iniquity shall fall. Let them fall, be who they will, be they Father, Mother, or Brother, or be what they will, if God arise, let them fall. Now, 3. Iniquity shall have an End, *Thus saith the Lord, Remove the Diadem, take off the Crown.* The Lord stands by as it were, and disrobes him, *Ezek. 3.* the Lord stands by and gives Orders to disrobe the profane, wicked Prince, to remove the Diadem, and take away the Crown from him ; to say it in a Word, to rive his Insignia Regalia. And what is God saying, *Remove the Diadem, take off the Crown.* There may indeed be much Blood shed in keeping it on, and they may keep it for a while ; but it shall fall, and they shall never recover it again. Now, *Remove the Diadem, take off the Crown: This shall not be the same ; exalt him that is low, and abase him that is high.* This is evident now in a Word, they must even change Places ; if ours be ill, theirs shall be worse : We shall say this one Word, The worst Change in all the Earth, is not like this Change of a wicked Magistrate ; for theirs is from the Throne, they shall fall from the Throne to eternal Fire, from the Crown to eternal Fire. But let the Man of low Degree rejoyce, for to them their bringing low comes from Mercy. But to the Wicked, who are high from Wrath, now there is a further Order, or a fourth Thing to be observed, and 'tis anent Princes ; and as it is generally of greater Extent, *Overturn, overturn, overturn*, it may be applied to three States, or to these three Sorts in the Land, The Nobles, Kings, Priests and People. We see one Overturning sufficeth not ; Alas ! this Overturning extends to moe ; it will go through, it is like an Earthquake, it will not leave a House in all the City unshaken ; *Overturn, overturn, overturn* ; ye think to be free of them, Sirs ; As the Lord lives, ye shall be a Part of that Overturning. Now in the next Place, *this shall not be the same ;* (it is
a con-

a contemptible Saying, a Word of Contempt) What regards the Lord a Magistrate, when an Enemy to him ; here he takes them all together in the very Act of doing their Wickedness, and says, *This shall not be the same*, they are all turned over ; he is now a King, a Duke, an Earl, a General, yet all turned over ; take them up again, they are all worm-eaten, they are already rotten, down it must be, *the same shall not be*. Lastly, It is questioned, How long shall this be ? It is answered, It shall be until he come whose Right it is, it shall be for a while, the Lord shall hold it till he get a fit Man, fit Governors or fit Men for the Government ; they are it may be low this Day whom he will make fit for it. O that we could pray that he would raise up Men fit for it ; He never gave it to other Men but by wrathful Permission, as he doth all such Things ; they got it by Permission in Wrath First then there is an Overturning, and then a Settling ; he will in his own Time put it in their Hands that will rule for him : But if once it be loosed, it will not settle for a while, until he come whose Right it is. First then he begins, *And thou profane, wicked Prince of Israel*. Here is a fell Stile given to a King ; but sure I am of this, It doth not belong to a faithful Minister, to give any King that is an Enemy to God any other Name. O the Parasites, the Court-flatterers, the flattering Creatures of this Generation, it is a Wonder to see so many of them ; they are not like *Job* that would not give flattering Words to Men : We would give Greatness its Due : but when employed against God, it ought to be testified against. 'Tis strange Ministers would make us believe, that the same Titles, the same Names and the same Obedience is due to them when apostatized and wicked, that is due to them when they are right. If our Hearts be not right anent them, Sirs, we will get a Fall, I assure you ; and take heed, Sirs, this is a good Part of the Day's Work, to set your Hearts right anent them. Then what means he by *Profane* ? It is, either when a Man neglects the Worship of God
altogether

altogether; or when he defiles all that he handles thereof; so then, he is said to be *Profane*, who altogether neglects the Worship of God; as *Esau*, he worshipped and sacrificed for a while, but he soon left it off, and for a Morsel of Meat sold his Birth-right. And he is most profane, who defiles the Worship of God, as they do, who go from their Whoredoms to their Sacraments, and from their Sacraments to their Whoredoms, as the Princes and great Men now do; so that they may justly be called Profane. Next, *Profane, wicked Prince of Israel*. He is called wicked. What is called Wickedness? Wicked Men working Enmity in their Heart against God, against his Way and against his People, that is Wickedness; in a Word now, it is a stiff Kind of sinning, they are never broken in their Wills; a stiff Kind of Wickedness in sinning, they will not bow to God at all. Now see whether they be such or not who are called our Rulers. Let every Soul apply it without Prejudice, is not this the Stile that should be given them, they have sinned so stiffly, that they will not bow at all unto God. Whose Day is come; but whatever hath been his Wickedness, his Day is come, he shall be broken. It says this, his Day is coming; And there hath been great Lamentation for the Death of Kings; but he hath been so great a Burden to the People, that there shall be as great singing and rejoicing; I say, when the Wicked perish there is shouting. Lord, save us, that we hear not that, that we be desired to die: Their Death shall be desired, and when they are dead, it shall be like the Sea that hath been long in a Storm, it will rage long after the Wind is calmed. *Thus saith the Lord, Take away the Crown, remove the Diadem*. This is the Lord's disrobing of him; he is taking away the Crown. It is like that when the Popish Priests turn Protestants, then they take them out to some publick Place with all their Priestly Garments on them; and then they begin at the Head, and take off the Mytre, and then disrobes them all from Top to Toe; it is even so here,

the

the Lord disrobes him, and he will take away the *Insignia Regalia*, as we said before. In a Word, now he will do to some, as if a King took in a Beggar from the Dung-hill, and set him on high, and put on his Robes on him, and caused him have an Attendance, and Feasting, and after that he takes him out, and disrobes him the next Day, and puts him where he was, whereby he becomes contemptible. When the greatest and highest fall, they become the greatest Contempt, the more high they be, they shall be the more contemptible. *Exalt him that is low, and abase him that is high : I will overturn, overturn, overturn, and it shall be no more, until he come whose Right it is, and I will give it him.* They are sitting low indeed, whom he will set up, and pray that the Lord would seek them out, and that the Lord would make a Way for them, and that the Lord would give Success in Mercy, as there hath been Success in Judgment. *Amen.*

Follows the DISCOURSE *had before the* EXCOMMUNICATION.

THAT we may make Way for what we are about, let us join the first Words of our Lecture, *And thou profane, wicked Prince of Israel, &c.* Ezek. 21. 25. with the last Words of the fifth Chapter of First Corinthians ; *Therefore put away from among yourselves that wicked Person.* Which indeed shews that there is a holy Consistency betwixt such a Wickedness and Excommunication, and that the Conclusion is just and right, and should necessarily (if Ministers of the Gospel fail not in their Duty) be made a Practice. Albeit Excommunication be one of the Censures of the Church ; for we do not make a Difference between Excommunication and Anathematizing, which is the highest Degree of

of Excommunication, and doth, beside exterminating, add a Curse: But this being the highest Censure of the Church, and the Sword of the Lord, to revenge all Disobedience to God, must not be drawn out at all Times, nor against all Sins, tho' we do acknowledge, that it is the present Generation's Sin that it hath been so long of drawing out: For, tho' it be an Excellency in God, and a Glory to God to forbear and suffer long, yet it is no Excellency in us, that we do in this Kind bear with them that are evil, *Rev. 2. 20. Notwithstanding I have a few Things against thee, because thou suffereſt, &c.* which Mr. *Durham* interprets of Non-excommunication, and casting her out of the Church, which was properly in their Power. But tho' this hath been our Sin, that this Sentence hath been so long in drawing out, yet it shall have this Advantage, that the longer that it hath been in doing (being deserved) it must be acknowledged to be the more just when done, and ought to have the greater Weight; Nor yet must this Sentence be drawn out by a private Spirit, or by Passion to revenge private Injuries (as frequently hath been done in Popery) but by the Spirit of God, and out of Zeal to God's Glory; who lives in him, ought not to see his Dishonour; that so we may stigmatize this Brand, and wound, with this Sword of the Lord, these Enemies that have so apostatized, rebelled, mocked, despised and defied this our Lord; and to declare them, as they are none of his, to be none of ours.

We shall then, 1. Discourse a little of the Nature of Excommunication. 2. Who are the Subjects of it. 3. What are the Causes of it. 4. What are the Ends for which it should be exercised.

For the *First*, The Nature of Excommunication is a Declaring, that a Man (that pretends to the true Church and right Way) by his sinning is, and hath made himself, (tho' he still abide under the Covert of the Name of a Christian, and Fearer of God; I say, it is a declaring, notwithstanding of this, that he belongeth to the other Body or Corporation, whereof

Satan is Head; and not to that Body whereof Christ is Head; and a declaring withal, that he doth injuriously, and usurpedly wear that Livery, bear that Badge, and brook that Name, proper to the Spouse and Members of Jesus Christ.

2. It is a taking away, and a renting off of the *Insignia* of Christianity (as we see it done in Forefaulters, where the Coat of Arms of the Persons forfeaulted are rent) after he hath put off the Nature, Subjection and Evidence of a Christian to God.

3. It is a Ministerial Punishment, where the Servant, at the Command of the Lord and Husband, takes from the Whorish Wife the Husband's Tokens, and disgracefully thrusts her out of Doors, and delivers her up to the Hand of the Hangman, to be chastised by him.

4. It is a Ministerial Declaring of the Mind of the Lord (as a Herauld at the publick Cross, declares the Mind of his King and States) anent such, *to wit*, that God quites formerly these wicked Persons, and divests them of that Church and Domestick Relation of Children they profess to have with him, and will deny them from henceforth of that Inspection, and those Favours that they might have looked for in their former Estate; and that he quites and up-gives them to Satan as his own, to be tempted, tortured and punished by him according to God's Will; so that they pass not from God to Devils by their own Will only, but are also given up by the just Judgment of God, not to be treated by Devils at their Pleasure, but to be punished by Devils at God's Pleasure. And 'tis very remarkable, that where this Sentence is just, that it passeth the Power of Devils to make them such a Life as they had before; for after that, they are still languishing, vexed and anxious in Heart, as Persons fallen from the highest and best Condition, and justly cast off by the chiefest and best of Heads and Husbands; and who are fallen under the worst of Heads, and to the dreadfullest of Conditions and Companies.

5. And

5. And, *lastly*, it is all one with the Lord's Ratification, for that is his Promise, *What ye bind on Earth shall be bound in Heaven*: So that they may expect that henceforth the strong and jealous God will neglect and condemn them, as Undervaluers of his Privileges, follow them with Terror as Fugitives, hate them as these who have fallen to his greatest Enemies, and hath done the greatest of Mischiefs; and *lastly*, punish them as the greatest of Apostates and Rebels, who have preferred Devils to God, Filthiness and Wickedness to Righteousness and Holiness.

For the *Second* Thing, which is, To shew who are the Subjects of Excommunication. And they are these who either were or are the Members of the True Church, who were entred by Baptism, and have fallen away by Errors and Impieties; and not these who are without; all Christians, we mean, one as well as another, the great as well as the mean, Ministers as well as the People; for all, as Creatures are obliged to the like Obedience, tho' their Relations, Offices, and Investiture (to speak so) may make a Difference. And so he that is the highest, and hath the greatest Benefits and best Opportunities, is most obliged to greatest and lovingest Obedience (as the Tenents who have the best Farms are obliged to pay the greatest Rents) I say then, all People, Priests, Princes and Kings are the Subjects of Excommunication; for Excommunication, as it hath Causes, so it ought to follow upon the Disobedience of the Subjects of God, and that indifferently upon all, without Respect of Persons; as God who is the Commander of this Judgment will proceed himself in Judgment, without Respect of Persons. And *Ambrose* Bishop of *Lyons* did justly excommunicate *Theodosius* the Emperor, for the Slaughter committed at *Thessalonica*, and did debar him from the Privilege and Benefit of the Sacrament, till he repented, humbled himself, and acknowledged with Tears his Fault.

For the *Third* Thing, the Causes of Excommunication. The Causes are, 1. Sins great and uncontroversable

table (at least amongst these who have acknowledged, and received the Reformed Religion and Faith) such as, Blasphemy, Paganism, Atheism, Murders, Adulteries, Incests, Perjuries, willing and open Profanation of the Sabbath, &c. Or, 2. Where there is added, Contumacy to these Sins, and Obstinacy in regard of Repentance; for tho' the Sins be smaller if there be these Things, they are a just Cause of Excommunication; much more, when the Sins are greater, and Contumacy joined.

As to the *Fourth* Thing, which is the Ends of Excommunication. The Ends of it are these, 1. Zeal to God's Glory, that will not suffer such to abide in his House; upon God's Account, because they are a Dishonesty of Christians and Saints, who are the Fellows of this Society; and a Reproach to the Holy Ghost, who is the Head thereof; lest such should be accounted as his, who are so contrary to him.

2. That Wickedness, which is like Leaven (if given Way to) which leaveneth the whole Lump, may be stopped from further Infection; and that the putrified Member which is ready to infect the rest, may be cut off before its Infection spread further; and this ought to be especially seen to in great Ones: For as Sins in them are most publick and visible, so most powerful to draw others after them, who will either reckon these Things Virtues, or at least palliate them, to make Way for their Favour and Rewards.

3. For this End to be Warnings to these who are thus guilty and cast out, those Censures being the Fore-runners and Prognosticks of Ejection and Banishment from God and eternal Happiness, and a sorting of them to their own Party and Fellowship that they shall be eternally with, if they repent not.

No more, but let us pray, that we may the better proceed.

After Prayer he did proceed to the Action itself.

The

The ACTION of the *Excommunication*,
at *Tortwood*, in the Month of *September*
1680. lawfully pronounced by

Mr. *DONALD CARGILL*.

WE have spoken of *Excommunication*, of the Causes, Subjects and Ends thereof, we shall now proceed to the Action, being constrained by the Conscience of our Duty, and Zeal for God, to Excommunicate some of those who have been the Committers of so great Crimes, and Authors of so great Mischiefs of *Britain* and *Ireland*; but especially these of *Scotland*, and in doing of this we shall keep the Names, by which they are ordinarily called, that they may be the better known.

I being a Minister of *JESUS CHRIST*, and having Authority and Power from him, do in his Name, and by his Spirit Excommunicate, and cast out of the True Church, and deliver up to Satan, *Charles* the Second King, &c. And that upon the Account of these Wickednesses. *First*, For his high Contempt of God, after he had acknowledged his own Sins, his Father's Sins, his Mother's Idolatry, and had solemnly engaged against them, in a Declaration at *Dunfermlin* the 16th. Day of *August* 1650. he hath notwithstanding of all this gone on more avowedly in these Sins than all that went before him. *2ly*. For his great Perjury, after he had twice at least solemnly subscribed that Covenant, did so presumptuously renounce, disown, and command it to be burnt by the Hand of the Hang-man. *3ly*. Because he hath rescinded all Laws for establishing of that Religion and Reformation engaged to in that Covenant, and enacted Laws for establishing its contrary, and is still working for the introducing of Popery in these

these Lands. 4ly. For commanding of Armies to destroy the Lord's People who are standing in their own just Defence, and for their Privileges and Rights, against Tyrannies, Oppressions, and Injuries of Men; and for the Blood he hath shed on Fields and Scaffolds, and in Seas, of the People of God, upon Account of Religion and Righteousness, (they being most willing in all other Things to render him Obedience, if he had reigned and ruled them according to his Covenant and Oath) more than all the Kings that have been before him in *Scotland*. 5ly, That he hath been still an Enemy to, a Persecutor of the true Protestants, a Favourer and Helper of the Papists, both at Home and abroad, and hath hindred, to the utmost of his Power, the due Execution of just Laws against them. 6ly. For his relaxing of the Kingdom, by his frequent Grant of Remissions and Pardons for Murders (which is in the Power of no King to do, being expressly contrary to the Law of God) which was the ready Way to embolden Man to commit Murders, to the defiling of the Land with Blood. Lastly, To pass by all other Things, his great and dreadful Uncleanneſs of Adultery and Incest, his Drunkenneſs, his dissembling with God and Man, and performing his Promise where his Engagements were sinful, &c.

Next, By the same Authority, and in the same Name, I excommunicate, cast out of the true Church, and deliver up to Satan, *James Duke of York*, &c. And that for his Idolatry (for I shall not speak of any other Sins but what have been perpetrated by him in *Scotland*) and for setting up Idolatry in *Scotland*, to defile the Lord's Land, and his enticing and encouraging others to do so, &c.

Next, In the same Name, and by the same Authority, I excommunicate, and cast out of the true Church, and deliver up to Satan, *James Duke of Monmouth*, &c. for coming into *Scotland*, at his Father's unjust Command, and leading Armies against the Lord's People who were constrained to rise, being killed in and for the

the right worshipping of the True GOD; and for refusing, that Morning at *Bothwell-bridge*, a Cessation of Arms, for hearing and redressing their Injuries, Wrongs and Oppressions, &c.

Next, I do by Virtue of the same Authority, and in the same Name, Excommunicate, cast out of the True Church, and deliver up to Satan, *John Duke of Lauderdale*, &c. for his dreadful Blasphemy; especially that Word to the Prelate of *St. Andrews*, "*Sit thou at my Right-hand, untill I make thine Enemies thy Footstool.*" His Atheistical drolling upon the Scriptures of GOD, scoffing at Religion and religious Persons, his apostatizing from the Covenants and Work of Reformation, and his persecuting thereof, after he had been a Professor, Pleader and Presser thereof; for his Perjury in the Business of Mr. *James Mitchel*, who, being in Counsel, gave Publick Faith that he should be indemnified, and that to Life and Limb, if he would confess his Attempt on the Prelate; and notwithstanding of this, before the *Justiciary Court*, did give his Oath, that there was no such Act in Council; for his Adulteries and Uncleanness, for his counselling and assisting the King in all his Tyrannies, overturning and plotting against the true Religion; for his gaming on the Lord's Day; and lastly, for his usual and ordinary Cursing.

Next, I do by Virtue of the same Authority, and in the same Name excommunicate, cast out of the true Church, and deliver up to Satan, *John Duke of Rothes*, &c. for his Perjury in the Matter of Mr. *James Mitchel*; for his Adulteries and Uncleanness; for his allotting the Lord's Day for his Drunkenness; for his professing and avowing his Readiness and Willingness to set up Popery in this Land at the King's Command, and for the Heathenish, barbarous and unheard of Cruelty (whereof he was the chief Author, Contriver and Commander, notwithstanding that he had otherways engaged lately to that worthy Gentleman *David Hackston of Rathillet*; and lastly, for his ordinary Cursing, Swearing and Drunkenness.

Next, I do by Virtue of the same Authority, and in the

the same Name, Excommunicate, cast out of the true Church, and deliver up to Satan, *Sir George Mackenzie* the King's Advocate, for his Apostacy, in turning into a Profligateness of Conversation, after he had begun a Profession of Holiness; for his constant pleading against and persecuting to Death the People of God, and alledging and laying to their Charge Things, which in Conscience, he knew to be against the Word of GOD, Truth, Reason, and the ancient Laws of this Kingdom; and his pleading for Sorcerers, Murderers and other Criminals, that before GOD, and by the Laws of the Land ought to die; for his ungodly, erroneous, phantastick and blasphemous Tenets printed to the World in his Pamphlets and Pasquills.

And *lastly*, I do by Virtue of the same Authority, and in the same Name, Excommunicate, cast out of the true Church, and deliver up to Satan, *Thomas Dalzeel* of *Bins*, &c. for his leading Armies, and commanding the killing, robbing, pillaging and oppressing of the LORD's People and free Subjects of this Kingdom; and for executing of lawless Tyrannies, and lustful Laws; for his commanding to shoot at a Post, one *Findlay* at *Newmills*, without any Form of Law, Civil or Military, he not being guilty of any Thing that they themselves counted a Crime; for his lewd and impious Life led in Adultery and Uncleanness from his Youth, with a Contempt of Marriage, which is the Ordinance of GOD; for all his other Atheistical and irreligious Conversation; and *lastly*, for his unjust usurping and retaining of the Estate of that worthy Gentleman, *William Muir* of *Caldwall*, and his other injurious Deeds, in the Exercise of his Power.

I think none that acknowledge the Word of God, can judge thir Sentences to be unjust; yet some, it may be, to flatter the Powers, will call them unorderedly and unformal, there not being Warning given, nor Probation led. But for Answer, There hath been Warning given, if not of all these Things, at least, of a great Part of them; and for Probation, there needs none, the Deeds being

being nortour and publick, and the most of them, such as they themselves do avow and boast of. And as the Causes are just, so being done by a Minister of the Gospel, and in such a Way as the present Persecution would admit of, the Sentence is just; and there are no Kings nor Ministers on Earth, without Repentance of the Persons, can reverse these Sentences upon any such account. God, who is the Author of that Ordinance, is the more engaged to the ratifying of them, and all that acknowledge the Scriptures of Truth ought to acknowledge them; yet some perchance will think, that tho' they be not unjust, yet that they are foolishly rigorous. We shall answer nothing to this; but that Word, which we may speak with much more Reason nor they did who used it, *Should he deal with our Sister as with an Harlot? Should they deal with our God as with an Idol? Should they deal with his People as Murderers and Malefactors; and we not draw out his Sword against them?*

The Afternoon Sermon after the passing of the Sentence of Excommunication.

LAM. iii. 31, 32. *For the Lord will not cast off for ever. But though he cause grief, yet will he have compassion according to the multitudes of his tender mercies.*

WE know not any Scripture that the Lord confirms oftner to us than this, it is often born in upon us I say, *He will not cast off a Remnant; For the Lord will not cast off for ever.* O but it be a sweet Word! but alas! there are many sweet Words that are hardly believed, because we are lying under much Guilt; there is one Thing sure, *God will not cast off a Remnant for ever.* And if ye be sure of this, that ye once had him, we will make you sure of this likewise, that if ye have had him, ye shall yet have him: We have a great Pledge of his Return; but we fear this, if ye have him not, he will not return; and if he return not again, then a Soul should

not be exercised with this, *If ever he will come again* ; but rather, *if ever he shall be theirs* : Hath he ever been yours, Sirs? If he hath been within, I assure you he shall be within, he will return. And we will say this one Word more, His Stays are but short to some ; but to some his Stays are long : But he that guides best gets him soonest back again. Now this Words foreshews us *sad Things* ; a sad Condition it is, a sad Thing to see a People casten off. Is it not a sad Thing to see a Wife casten off by her Husband, and thrust out of Doors. 2. As there is a sad Condition shown in this Words, so there is a fair Hope given that there will be Help given in this Condition. We will say this one Word, *The Departure of God would be, even Misery, if there were not Hope of his Return left.* 3. We have in this Words the Spring and Rise of his Returning, *yet he will have compassion according to the multitude of his mercies.* He shews what is the Thing that will bring him back, *For yet he will have compassion.* As for his Desertion, blame yourselves ; and for his Return, give Thanks to God, give Thanks to him for his Mercy and Compassion. Blessed be God that it is so ; if it had not been so, if his Bowels of Mercy and Compassion had not been such, if he had not abundant of Bowels in him, we had sinned him out long since, yea, we have wondered sometimes, that after all our Sins, Provocations and Backslidings, that there should be one Spark of Affection in God towards us. Tempt him not over sore, his Bowels are very great : But O the Ingratitude that is in us ! O our Ingratitude to give such a Loss for all his Goodness toward us. Now we shall not go through every Thing in the Words ; we shall only consider this, *The more that Off-casting causeth Grief* [when the Lord casteth off, it causeth sore Grief ; but Mistrust in Grief is forest.] *It helpeth our Grief somewhat, when there is Hope that he will not cast off for ever.* But when misbelieving is added to Grief, and they are both together, it is even like a Stream that is carrying away the poor Soul, it is like to be overwhelmed : But he stays the Stream with this, *He will not cast off for ever.* O ! but Grief with Unbelief is sore ; we will say this one Word, that Grief that hath

Unbelief

Unbelief joined with it, would be stopped ; for there is no Benefit by byding under that Case long ; ye may say, What shall stop this Grief that is accompanied with Misbelief ? In a Word, be sore upon yourselves, and be much upon God's Part, I say, be much upon God's Part, he hath not done it without Cause, the Cause of it is from ourselves Justify God, and then be much upon God's Part ; for tho' we have procured it, he will mind it ; we will say this one Word, That tho' God cast us off, it shall not be perpetually ; tho' our Sins be great, and tho' his casting off for our Sins be but short, O ! it is his Compassion and Mercy makes them short ; tho' we provoke him to cast us off, yet blessed be God, that he hath done that which will make them that they shall not be perpetual ; and this is founded on his Goodness, upon the Goodwill of God, his Mercy and Compassion : Our Off-castings flows from our Sins ; but this is his Goodness and Compassion, that he will not cast us off for ever. And, in a Manner, there is nothing required as a Condition of his Engagement or the Continuance of his Engagement, but what he promises freely of himself. But there is two three Things whereby he shews that his off-casting will not be perpetual ; one Thing is, his Nature is unchangeable ; Ah ! it would go further than off-casting, yea, it would go immediately to consuming ; were he not unchangeable, we would be in a poor Case, it would even be consuming ; tho' we be changeable, he is unchangeable ; and in a Word, it is not at all in us, but from him, if we stand or if we be in a State of believing. A second Thing that shews that his Offcastings will not be perpetual, and it is, his Faithfulness engageth him, he hath passed his Promise, and what he hath said he will not recall. What hath he said ? he hath said, *I will never leave thee nor forsake thee.* What is the Lord like ? We will say that one Word, he is like a Husband that goes out and in, to and fro about his Employment, and after he returns home again, he never leaves his wife nor his House, or rather, he never breaks Wedlock. O the Faithfulness of God ! if he had dealt with us as we have dealt with him, what

would have come of us. O his Faithfulness is strong, if his Faithfulness had not been strong, we would have broken and run away from him, and never returned to him again; we run from him and he brings us back again, like as *Adam* did when he had sinned; but it was God that brought him back again. But 3^{dly}. There is a third Thing that makes the Off-casting of God not to be perpetual, and it is this, as he is unchangeable and his Faithfulness engaged, so the great Affection and Love that is in God makes it not be perpetual; there is great Love and Affection in God towards his People; he will not only exercise his Love upon himself and upon his own Son, but he will have a Creature to exercise his Love upon. O that he should exercise his Love on a Creature! It is a Wonder that we are not saying every one to another, I can never love but when I love him. 4^{ly} As this Word imports an Off-casting, so it imports that there hath been an *Oneness*, or there hath been an *Oneness* where God hath forsaken them, there his Love hath once been towards them; if his Love bind them not, it would be a dreadful Off casting: and if unfixed here, nothing will follow; if ye cannot say that once ye received him, nothing can follow. Now this is the Foundation, *I have once been with God*. If ever ye have been resolved, here it is a Marriage, a Marriage indeed, and there was a remarkable Feast; there is never a Marriage but there is a Feast; and he would give us the Marriage: and the Feast if we would give him the Heart, for there is never a Marriage but there is a Feast, and I would ask you, Got ye ever the Feast? had ye ever greater Delight in God than in all other Things? I shall say this one Word, if God had been the greatest Feast, and the greatest Delight to you, ye had been oftner feasted. Then it imports an *Oneness* once, and that *Oneness* is the Foundation of his Return: And so it imports Off-casting tho the Covenant be not broken; and that Off-casting must have a great Fault; and where there is Off-casting, it is a Wonder there is not a longing to see where the Fault lies, and what the great Fault or Faults are; that since Off-casting hath a Cause, what that Cause is, there must be a Cause; for there is real Displeasure

of God, tho' that Displeasure be constantly with Love, yet according to our Carriage he will cast off or delight in us; so as we behave we may expect to find him. There is two Things here, there is real Displeasure, and real Cause of Displeasure; then when ye find a real Displeasure, and God is not to you as before, then reflect upon the Cause, reflect upon yourselves, the Cause is in you. O happy Soul that never goes to God till it find a Fault with itself, and what is the Cause of his Withdrawings and acknowledge it, and finds him again. But, 3/y Many Off-castings; now it says this meikle, that there is a great Untenderness, and where there is great Untenderness, there is many Off-castings. If ye would not have him to stay away long, be very circumspect, be more tender; for in Effect Untenderness in a Christian makes his Life to differ nothing from a Heathen; a Christian's Untenderness will never keep off Crosses; but will keep off a present God. Now then we are sure of this, that frequent Off-casting flows from great Untenderness. And this is the great Sin of this Nation; we are perswaded, that tho' we never knew what were within you, that this is the present Generation's Sin; for it is evident that Untenderness can neither have God frequently nor long. 4/y It imports this, that if once there be an Interest in God, his Off-casting will not be perpetual, he will not cast off for ever. There is no Creature that hath an Interest in him, but he hath reserved Hope for them, that tho' there be an Off-casting he will return; I say, there is none that hath their Foundation sure, but he will return unto them. Is your Foundation sure? Have ye his Tokens, have ye, I say, gotten his Tokens? have ye his Arls? have ye his Seal? have ye the Sealing of his Spirit? I fear ye have yet all these to seek; and if without these, ye can have but small Comfort when cast off; but if ye have these, I assure you he will not cast you off for ever; *But tho' he cause Grief, yet will he have Compassion according to the Multitude of his Mercies.* We see that when God casteth off there must be Grief, because the Cause of our Off-casting is from ourselves. 2. It causeth great Grief

Grief, because there is much Time lost, much Time runs over and we do no Good, we never do a right Turn. I think every one should say, O Sun, stand still till I get God again; we should weary of our Time when God is away. 3. A third Thing that adds to our Grief, and makes it not only great, but desperate, and this is Want of Assurance of his returning. So then the greatest Grief and Misery is, when there is no Hope of his returning, this makes Grief not only great, but desperate; I say it makes the Grief great, because the Cause is from ourselves: It would quiet the Mind somewhat, if we were not the procuring Cause of it ourselves; but how can I be quiet when procured by my self. And in this Case there is no Good done, much Time ill-spent, for all ill is present. 4. This Off-casting brings not only Grief, but is desperate without an Interest in Christ; but where there is an Interest in him, this Off-casting will not be perpetual. But ye may say, When will he return? We will say but this one Word, His Returning will be according to our Diligence; if ye can want him, he will tarry the longer away; this is it, he will tarry the longer away if ye can want him. When he is absent ye never go a right Step till he come again. When he is away, all Good passes, and all ill comes. O poor, sinful thou, that can want him, how greatly is it of your Concernment to get him, and when got, to endeavour to keep him; for when he is gone, my Wisdom is gone, my Strength is gone, I am laid open to all mine Enemies, and made a Prey by them all; I can do nothing without him but sin. We might make use of these two or three Things: But we shall only speak to this one, and it is given here for Comfort to them that are smitten with long Off-casting and Forsaking; yet he will have Compassion. He hath casten the Church of God long off, and he hath cast his People long off, which is very sad: But I trow the People of God have more Hope for his Return to themselves, than they have to hope for his Return to all the Church; for it is now with all Nations alike, we have no Token of him to our Nation: He was never

ver tied to any Nation after the *Jews*; yet we are far from discouraging any from believing his Returning again to this Land. We acknowledge this indeed, there is more to ding down our Heart, than to hold it up; but we yield this also for your Encouragement, that he hath shewed as great a Love to this Nation, and as strange Mercies as ever he hath done to any: But they will force him away out of Despite; and he will have them once overturned, and then he will rise up against their Will. 2. If he return, see that ye be not away when he comes. O make ready, be not away when God comes! O! that wrathful Bonding and Cess! O this Shire! this Shire! I know not a Place in *Scotland* like it! Wo to them when God comes back; ye will neither get Favour nor Pleasure, he will be a Terror to you: But when he comes, he will be to the Afflicted their Desire, and the Answer of their Prayers. I have kept his Bed chaste; if ye have kept his Bed chaste, he will come again, and he will thank you. Now what says the Words more? It says this, I will turn the Wheel upon the Wicked; he will turn again, and see who is wrong, and who is right. There will be many Complaints given in to him: Be ready, Sirs, with all your Complaints, with all the Wrongs done to the Work of God, and to his Honour. This one Thing I say, He will turn the Wheel on the Wicked, and he will have his People up again, tho' he give them away for a while; tho' they cast down, he will take up again, he will reckon with them for all their Wrongs. Now, when he comes, Enemies will not get one Foot-breadth of Ground after his Return. Tho' he cause Grief, he will not cast off for ever. Then the Thing that makes his Return, is his Compassion and Mercies; if his Compassions do it not, it is impossible that he should return; if his Bowels of Mercy make him not to return, it is impossible that he will return again. There is nothing that will make us sure of his Return but the Compassion and Mercy of God.

An *ACROSTICK* upon the Name
of that Famous, Faithful, Godly and
Zealous *Minister* and *Martyr* of JESUS
CHRIST, Mr. DONALD CARGILL.

Done by a true Lover of his Memory,
and Owner of the Honourable Cause,
which he sealed with his Blood.

MORE sweet and sav'ry is thy Fame;
And more Renowned is thy Name
Surely than any can record,
Thou highly favoured of the LORD.
Exalted thou on Earth didst live;
Rich Grace to thee the LORD did give.
During the Time thou dwelt below,
On in a Course to Heaven didst go;
Not casten down with Doubts and Fears,
Assur'd of Heaven near thirty Years.
Labour thou didst in Christ's Vineyard;
Diligent wast, no Time thou spar'd.
CHRIST'S Standard thou didst bear alone
After others from it were gone.
Right Zeal for Truth was found in thee,
Great Sinners censured faithfullie;
In holding Truth constant did prove,
Laid down thy Life out of true Love.

TORFOOT,
June 21. 1741.

W. W.

